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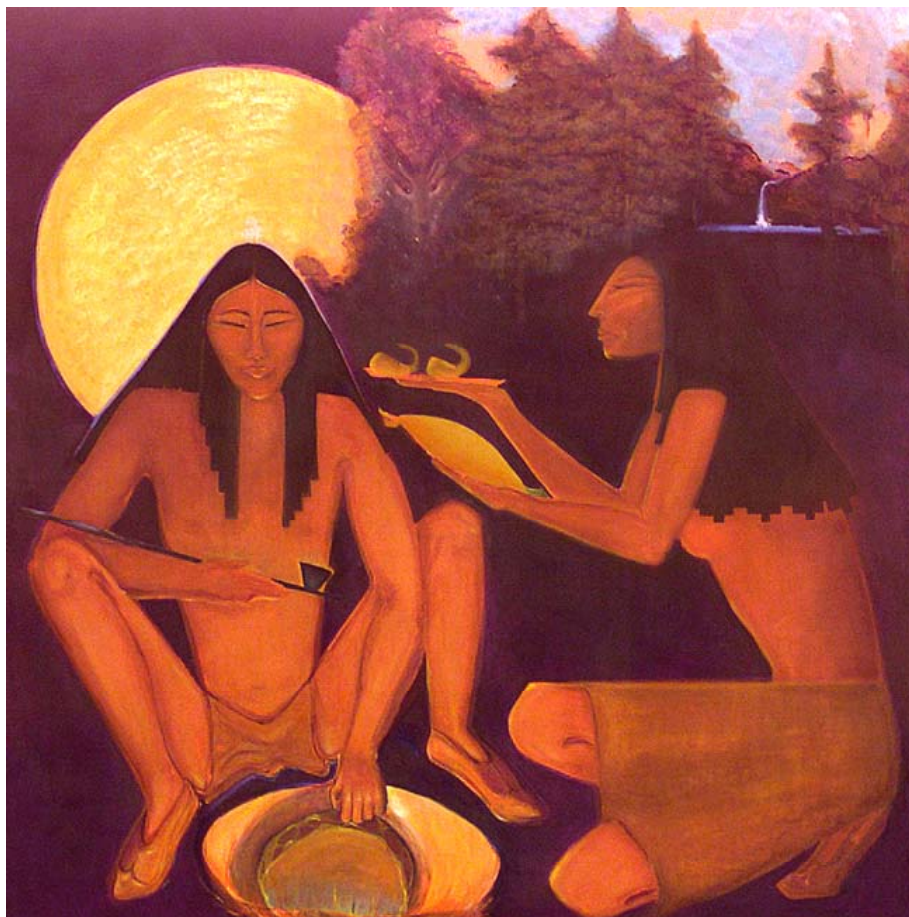
**US Army Corps
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Engineer Research and
Development Center

Celebrating National American Indian Heritage Month

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February 2004



Celebrating National American Indian Heritage Month

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Final Report

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Under CNC Q712

ABSTRACT: November has been designated National American Indian Heritage Month to honor American Indians and Alaska Natives by increasing awareness of their culture, history, and, especially, their tremendous contributions to the United States military. Native Americans have the highest record of service per capita when compared to other ethnic groups.

Planning this annual event can be a challenge. The Federal Register of 13 March 2000 lists 556 federally recognized tribes, additional tribes are recognized at the state level. Installation planning for American Indian Heritage Month should incorporate cultural traditions and history specific to Native Americans of the area, patriotism of Native Americans who have served and are serving in the military (particularly those that have served or trained at that installation), and current accomplishments of Native Americans in service to the country.

Department of Defense American Indian and Alaska Native Policy provides excellent guidelines for incorporating Native Americans into governmental programs, supporting government-to-government relations, and expanding their job and economic opportunities.

Fort Polk's highly successful celebrations of American Indian Heritage Month generated ideas for expanding educational opportunities, consultation process, and positive interaction with the Caddo Nation and other Louisiana tribes.

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Preface

This study was conducted for Headquarters JRTC and Fort Polk, Environmental and Natural Resources Division under “Expanding Involvement in Native American Month”; Work Unit CNC Q712, “Native American Indian Heritage Month.” The technical monitor was Dr. Charles Stagg, AFZX-DE-E.

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CERL is an element of the U.S. Army Engineer Research and Development Center (ERDC), U.S. Army Corps of Engineers. The Commander and Executive Director of ERDC is COL James R. Rowan, EN, and the Director of ERDC is Dr. James R. Houston.

1 Introduction

Background

Public Law 101-343 (H.J.Res. 577) passed on August 3, 1990 as a Joint Resolution designating the month of November 1990 as “National American Indian Heritage Month” (Appendix A). It authorized and requested the President of the United States to issue a proclamation calling upon Federal, State, and local governments, interested groups and organizations, and the people of the United States to observe the month with appropriate programs, ceremonies, and activities. Every year since then, the President repeatedly has designated November as National American Indian Heritage Month. Each year’s proclamation includes timely remarks on Indian contributions and goals. For example, in Proclamation 7620 of November 1, 2002 (Appendix B), President George W. Bush recognized specific contributions made by Sakajawea, a Shoshone Indian woman, and Navajo Codetalkers during World War II.

During November our nation and our military are encouraged to honor American Indians and Alaskan Natives by increasing awareness of their culture, history, and, especially, their tremendous contributions to the United States military. Celebration of this month is gradually making it well known that American Indians have participated with distinction in United States military actions for more than 200 years. American military leaders, such as George Washington, recognized Indian courage, determination, and fighting spirit as early as the 18th century. Native Americans have the highest record of military service per capita when compared to other ethnic groups (Meadows 2002).

Planning an annual National American Indian Heritage Month event to make it worthwhile, politically correct, and true to its honorees can be a challenge for the Department of Defense, service branches, and installations.

As cited in Army Regulation 600-20, *Army Command Policy*, Table 6-1 and paragraph 6-18 (Appendix C), “observances are conducted to enhance cross-cultural awareness among all soldiers, civilian employees and their families.”

Observances should “promote understanding, teamwork, harmony, pride and esprit among all groups.” “Achievements and contributions made by members of specific racial, ethnic, or gender groups in our society” should be recognized in the observance. The Federal Register of 13 March 2000 lists 556 federally recognized tribes; additional tribes are recognized at the state level. Federally recognized tribes have the status of sovereign nations and expect to be treated accordingly when dealing with Federal agencies. November events are diplomatic occasions.

Department of Defense American Indian and Alaska Native Policy (Appendix D) provides guidelines for incorporating Native Americans into governmental programs, supporting government-to-government relations, and expanding their job and economic opportunities. However, these guidelines need ideas and examples to achieve their intent. Annual celebration of National American Indian Heritage Month is one obvious area for contributing ideas to the spirit of this DoD policy.

The geographic area of each installation’s location probably has a long and distinctive Native American history as attested by the archeological record, oral history, and written record. These combined sources document many changes, such as the changes made by some Indian groups whose culture evolved in place over time. In other instances, changes occurred because of repeated migrations, splintering or fusion of groups, and other population changes. This rich kaleidoscope of Native American culture, past and present, continues to contribute to the distinctiveness of the United States, but is not always recognized or appreciated. Fort Polk and other military installations are trying to change this lack of awareness in their geographic area through their consultation process and working relationship with affiliated Native American Tribes.

Fort Polk’s highly successful 2000 celebration of National American Indian Heritage Month in the new millennium generated interest and ideas among the installation personnel and the American Indian participants for expanding educational opportunities, improving the consultation process, and interacting with Native Americans locally and in Oklahoma. Celebration in 2002 built on plans from 2000, expanding and adding ideas (the 2001 celebration was cancelled) and paved the way for endeavors and partnerships between the installation and affiliated tribes in 2003 and the future. Furthermore, the annual celebration has created a positive environment for future consultation when required to comply with Federal law (e.g., Native American Graves Protection and Repatriation Act [NAGPRA], National Historic Preservation Act [NHPA], Executive Order [EO] 13007).

This document discusses a methodology for a pilot program for celebrating American Indian Heritage Month at Fort Polk, Louisiana.

Objectives

Objectives of this pilot program were to:

1. Educate installation personnel, their families, and the nearby community about cultural traditions and history specific to Native Americans of the area.
2. Honor the patriotism of Native Americans who have served and are currently serving in the military in disproportionately high numbers, particularly those who have served or trained at the installation.
3. Recognize current accomplishments and future roles of Native Americans in education, research, and careers that support or are relative to Department of Defense goals and needs.
4. Involve Native Americans in all aspects of planning, promoting, and celebrating National American Indian Heritage Month.
5. Develop ideas for celebrating National American Indian Heritage Month at military installations that will capitalize on each installation's cultural resources management program, Native American leadership, communication technology, and consulting interactions.

Approach

This research was an outgrowth of several informal meetings between representatives of the Caddo Nation and Fort Polk. Discussions led to an exchange of ideas that both parties further enhanced and are committed to trying, such as:

1. Enlisting services of Native American artists to design artwork for posters and flyers promoting National American Indian Heritage Month events;
2. Designing educational programs for schools and organizations on and surrounding the installation that promote cultural awareness and National American Indian Heritage Month events;

3. Contracting Native Americans to present educational programs to schools and organizations;
4. Arranging for Native American students to speak in classrooms, libraries, and other assemblies about their career plans and give computer demonstrations of their research;
5. Arranging for students from Haskell Indian Nations University's Thunderbird theatre and other Indian cultural/educational performers to present educational, dance, and story telling programs at the installation, schools, and local organizations appropriate to all ages and relevant to many Indian cultures; and
6. Having members of the Caddo Nation host a powwow in celebration of National American Indian Heritage month at Fort Polk that includes flag raising ceremonies, dancing, craft exhibits, and Indian food booths.

Mode of Technology Transfer

This report will be made accessible through the World Wide Web (WWW) at URL:

<http://www.cecer.army.mil>

2 Department of Defense Policy

The Department of Defense's American Indian and Alaska Native Policy was promulgated 20 October 1998. Its development included a tribal steering committee, three mailings to Federally recognized tribes, and visits to many tribal gatherings. This policy commits DoD to meeting its responsibilities to tribes by recognizing tribal sovereignty, consulting before taking action, and considering the effects of its actions on natural resources and traditional cultural property.

The annotated version of DoD's American Indian and Alaska Native Policy (Appendix E) includes the comment that non-Indians may not always recognize the effect our actions may have on tribal interests unless we ask. That aspect and the goals in Section II, Government to Government Relations to communicate with tribes on a government-to-government basis in recognition of their sovereignty and to provide information concerning opportunities available to tribes are two essential elements of the pilot program design.

Fort Polk has been used as a pilot site to experiment with ideas for developing a methodology and template for November events. The intent is to respond to the annual presidential designation of November as National American Indian Heritage month in a manner that exemplifies goals of the DoD's American Indian and Alaska Native Policy, directly enhances the consulting process, and builds the government-to-government relationship between a tribe and a military installation.

3 November Events

Usual Basis of November Events

Most November events are based on non-Indian conceptions of what Indians looked like and what they did. Past tense is used because for the past century popular belief has been that Indians are disappearing and becoming extinct (Spindel 2000). Yet, Indians are the oldest ethnic group(s) in the United States. They are “first Americans” – descendants of indigenous peoples populating the Americas before the arrival of Leif Ericson or Christopher Columbus. In the past being Indian has been dangerous, or at best, a liability. One form of protection during the first half of the twentieth century, for those who could manage it, was to hide their “indianess.” Slow growth of Native American population during this period reflects that Indians, particularly those of mixed ancestry, did not report their race on census forms (Nagel 1996). As problems of social exclusion lessened and being Indian became more valued, individuals of mixed Indian descent began identifying themselves as Indians. Consequently a rapid growth in the Native American population was recorded in censuses of the last half of the twentieth century. Appearance of “wannabes” (people who “want to be” Indians) highlights this change in evaluation of Indian ancestry. Indians are proud of their heritage and contributions. They are not disappearing and plan to continue within their cultures as Americans.

The typical image of an Indian is based on imagination; the imagination of authors writing stirring tales of the Wild West and of directors creating action-packed western movies and later television programs. Indian author Devon A. Milesuah (1996) stresses that no other ethnic group in the United States has endured greater and more varied distortions of its cultural identity than American Indians, and in every possible medium including scholarly publication and textbooks.

Indian Basis for November Events

Pulitzer Prizewinner, N. Scott Momady (Kiowa), when asked to write a “Viewpoint” column in *Native Peoples Magazine* stated (Momaday 2002):

American Indians have risen to a position of considerable influence. In art, ecology and philosophy—to name but three areas—their examples have been of critical and universal significance. From athletics to literature, to science, to politics, American Indians have made their mark. And they have only begun to define their destiny.

Indian participation in all aspects of planning and executing November events assure the spirit of the annual proclamation is met. Their contributions can enhance all aspects of the month's activities. By continuing their involvement new ideas and valuable feedback are obtained. Celebration of National American Indian Heritage Month can become an integral part of an installation's consulting relationship with tribes located, or formerly located, on lands in the installation's area.

The pilot program at Fort Polk began with the contracting of an Indian consultant (Appendix F). Stacey Halfmoon's guidance, personal relationships within her tribe, and experience dealing with other tribes made the first year a success and laid the groundwork for succeeding years.

Art Work

One idea successfully tried the first year was using Indian artwork for posters and flyers that promoted November events honoring Native Americans. Stacey Halfmoon made arrangements for the 2000 artwork.

This idea was expanded upon to find an Indian artist with ancestral ties to the area. Before the 2001 celebration was cancelled, Anahwake Nahtanaba, a well known Caddo artist, was asked to do a painting. The subject of her work was based on the Caddoan creation legend of when the first Caddi (head man) directed the people to move from the Old World of Darkness to a World of Light. An old man carrying a fire, a pipe, and his drum emerged first and was followed by his wife bringing corn and pumpkin seeds (Carter, 1995; see Figure 1). Reproduction of Anahwake Nahtanaba's art had limited use for advertising because national events of September 2001 cancelled November plans. However, the original work of art is a major addition to the Fort Polk Cultural Center and continues to contribute to their educational program.

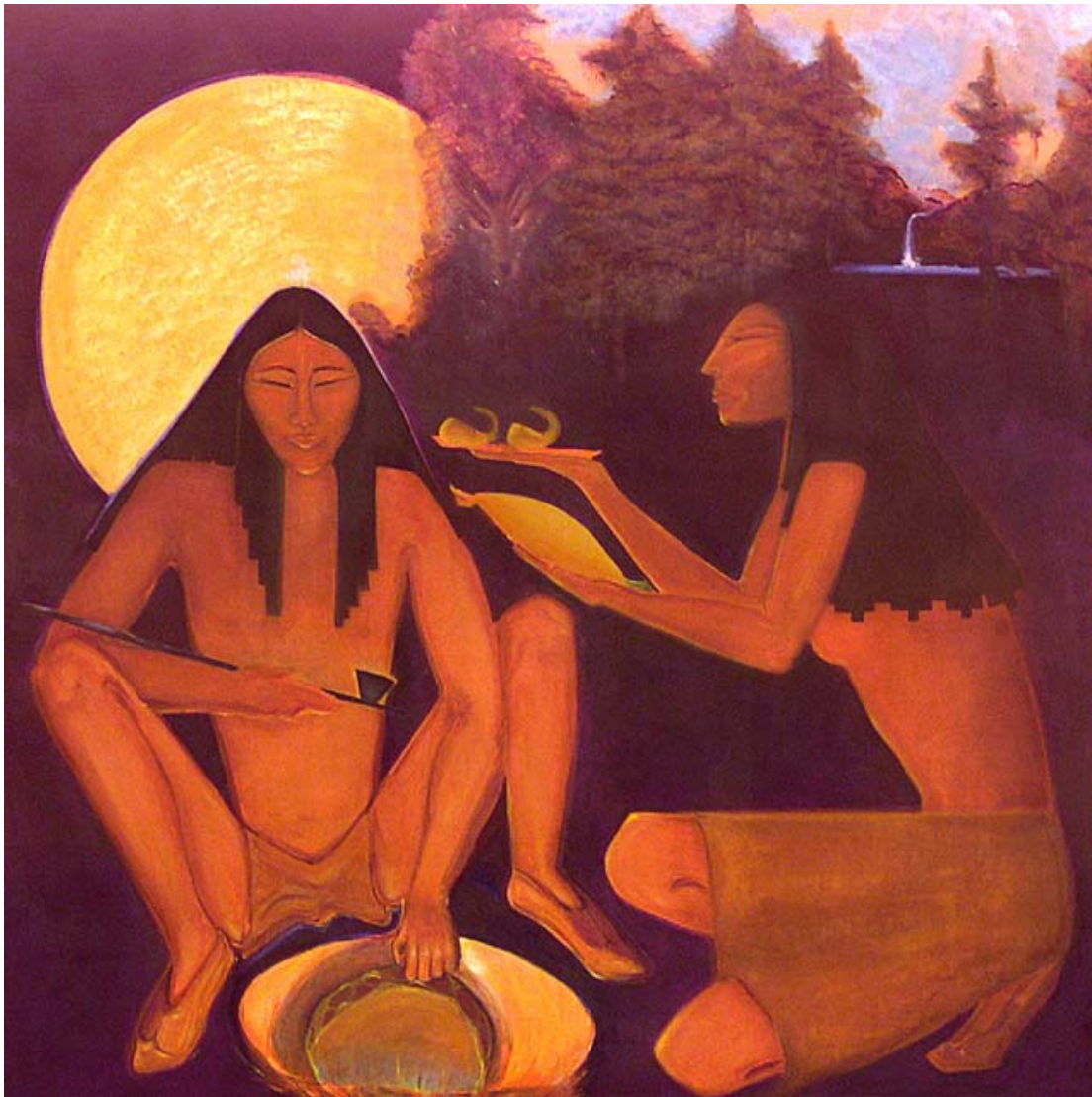


Figure 1. Indian painting of Caddo creation legend.

Mary Lou Davis, a professional potter and member of the Caddo Tribe copied into clay a variety of symbols found at Spiro Mounds, Oklahoma. Spiro Mounds was a large and important Caddoan site in the northeastern portion of the original Caddo homelands that encompassed what is now southwestern Arkansas, northwestern Louisiana, northeastern Texas, and southeastern Oklahoma. (Tanner 1974). These clay tradition symbols were spread on a specially designed background of imprints by Mary Lou Davis and photographed for an eye-catching poster in 2002 (Figure 2). One of the clay symbols representing a warrior was presented to the Commander of Fort Polk. The complete collection of symbols will remain on display at the Fort Polk Cultural Center.

Poster and information flyers for the 2003 celebration featured a bow, arrows, and quiver (Figure 3) made by Philip Cross, an extremely talented and artistic


Caddo. According to Philip Cross (Cross 2003, see Appendix G) the bow and arrows are traditional Caddo Indian style of the early 1900s and are still being used for hunting and recreation by Caddo men. The bow is made of bois d' arc (Osage orange or horseapple or hedgeapple) in the American Indian Flat Bow style. An effective hunting weapon, it has a draw strength of 55 pounds when pulled to 28 inches arrow length. The buckskin quiver features an inner arrow holder with an attached strap for pulling all the arrows out at once and to protect the inner bottom portion of the quiver from sharp arrow points. Each of the six arrows is different. Shafts are made from dogwood, cedar, or river cane with flint, iron, or bone points. All of the arrows are 28 inches long and have wild turkey fletching. This set will be another educational permanent display at the Fort Polk Culture Center.

These three examples illustrate the potential of capitalizing on Indian arts and crafts for National American Indian Heritage Month. They demonstrate a range of educational benefits from visual introductions that lead to appreciation and, perhaps, further study. Most important, American Indian artists are allowed to speak for themselves and their culture in their work. Finding and using the work of Indian artists can be a positive aspect of building a relationship between an installation and tribes with ties to the installation lands. Direct dealings with known artists can avoid an issue of misrepresentation. The Indian Arts and Crafts Act (Public Law 101-644; 104 Stat. 464) passed in 1990. This law made it a criminal offense to offer or display for sale any art or craft project in a manner that falsely suggests it is an Indian product. Under the Act, an Indian is defined as a member of any federally or State recognized Indian tribe, or an individual certified as an Indian artisan by an Indian tribe. For a first time violation of the Act, an individual can face civil or criminal penalties up to a \$250,000 fine or a 5-year prison term, or both. If a business violates the Act, it can face civil penalties or can be prosecuted and fined up to \$1,000,000.

Joint Readiness Training Center and Fort Polk's

Native American / Indian Heritage Month

November 2002



Artwork by Marylou Davis





Opening Ceremony
November 5th
12:00 Noon
Post Exchange

Welcoming Ceremony
November 13th
1:00 - 2:30 pm
Main Post Chapel

**Thunderbird Theater's
Live Productions**
November 15th
1:00 - 2:00 pm
and 7:00 - 8:00 pm
Bayou Theater

Grand Celebration Day

November 16th
9:30 am - 5:30 pm
Warrior Brigade Gym

-  **Tribal Flag Raising**
-  **Intertribal Dance and Live Drumming**
hosted by the Caddo Nation
-  **Two Thunderbird Theater Live Productions**
-  **Arts and Crafts and Food Booths**

Persons wanting to set up vending booths for Grand Celebration Day or needing additional information, call Ellen Ibert (337)531-0916 or Scott Burgess (337)531-0785
Sponsored by Warrior Brigade and DPW




Figure 2. 2002 Fort Polk poster.

Joint Readiness Training Center and Fort Polk's

Native American / Indian Heritage Month November 2003

Grand Celebration Day
November 15th
9:30 am - 3:30 pm
Warrior Brigade Gym

Thunderbird Theatre's
Live Production
November 13th
7:00 PM
Showboat Theatre



Phil Cross



→ **Tribal Flag Raising**

→ **Intertribal Dance and Live Drumming**
hosted by the Caddo Nation

→ **Thunderbird Theatre Live Production**

→ **Arts and Crafts and Food Booths**

Persons wanting to set up vending booths for Grand Celebration Day
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Figure 3. 2003 Fort Polk poster.

Educational Programs

Rivers, mountains, and cities are named in Indian languages. These names serve as reminders of the past, but people often fail to recognize contemporary Native Americans. Many believe that 'the Indian' belongs to the past. In fact it has been suggested (Wilson 1998) that Native Americans are expected to demonstrate their authenticity by vanishing before the irresistible tide of Progress. If they change and adapt instead, they are not really Native Americans.

Sometimes oral accounts of a historical episode are much different from 'official' Western history. More often the accounts reveal fundamentally different values and assumptions. For example, a Tohono O'odham (Papago) story tells how I'toli brought victims of a giant killer-eagle back to life. Those who had been dead longest and were decayed and pallid, I'toli turned into white people and they had forgotten everything they once knew. Consequently, they were given the crutch of writing by I'toli to help them record and remember (Wilson 1998). Compare this oral account of the creation of white people and their written language to that of people who value the written account as the most authoritative.

Celebrations of Indian Heritage should highlight the present accomplishments and contributions to the Nation by Native Americans. N. Scott Momaday (2002) sees young Indians as painters, writers, actors, jurists, doctors, and masters of modern technology bringing their talents, intelligence, and academic preparation to the 21st century. He says that these young people at their best will also bring their Indian heritage and unique, invaluable identity as Native people. DoD Policy and increased awareness created by American Indian Heritage Month will support this.

Guest Speakers

Many installations have a ceremony at the beginning of November to emphasize that it is National American Indian Heritage Month. Having a Native American veteran speak can enhance the program. An Indian veteran speaker may be from a tribe whose original homelands included installation lands or s/he may have completed military training at the installation. Native American veteran, David N. Whitebead of the Caddo Nation spoke at a Fort Polk cultural celebration and entertained the audience with many stories about his days in the military. Indian veterans appreciate the opportunity to visit installations where they trained and their accounts add insights and different perspectives to the history of the installation.

Schools

The Fort Polk Cultural Center is visited regularly by school groups on field trips. During November Fort Polk's contributions to education are expanded by providing programs in nearby community schools attended by children of military personnel. These programs are designed to increase awareness and appreciation of Indian cultures among non-Indians and to increase cultural pride in the approximate 130 Indian students attending Vernon Parish schools (Leslie Koenck, Curriculum Supervisor, Vernon Parish School Board, Professional Communication, 2003).

Indian stories have been told by Shirley Howery (Caddo), Stacey Halfmoon (Caddo), and Lori Taphonso (Navajo) to pre-school and lower elementary classes (Figure 4). Kathleen Berderon (Houma) has talked to classes about pottery. Historian Cecile Elkins Carter (Caddo) has talked to large assemblies of upper elementary and high school students on the tribes that comprise the Caddo Nation. Mike Tosee (Comanche/Kiowa), a faculty member of Haskell Indian Nations University, has lectured to an auditorium of high school students (Figure 5) and to individual high school and junior high classes on Indian contributions to the military and how Indians enlisted to serve even though they weren't allowed to vote. Some of these presentations had audiences of several hundred. The total number of students reached each November is in the thousands. In addition, some presentations were given to base personnel and local organizations. For example, Mike Tosee spoke to the West Louisiana Archeology Club and members of the Vernon Parish Historical Society.



Figure 4. Lori Taphonso (Navajo) telling stories to students at South Polk Elementary School.



Figure 5. Jim Grafton, Cultural Resources Manager of Fort Polk, introducing Mike Tosee (Comanche/Kiowa), Haskell Professor, to students at Pickering High School.

Thunderbird Theatre

A special addition was made to the 2002 educational programs when Fort Polk arranged for Thunderbird Theatre performances of “Songs of Life” at a school, at the base theater, and at the Grand Celebration. In 2003 the theatre group performed at three area schools in addition to performances on post. The Thunderbird Theatre usually performs in its home theatre at Haskell Indian Nations University in Lawrence Kansas, but has been contracted to give performances all over the United States. Fort Leonard Wood, Missouri, also has contracted them to perform.

Thunderbird Theatre was founded in 1974 as a theatre production organization for Haskell Indian Nations University. The goal of this nonprofit student organization is to provide Native American theatre to both Native and non-Native audiences; explore and expand Native American theatre; and initiate training of Native American theatre professionals (Thunderbird Theatre Internet site http://www.haskell.edu/academic/art_sci/tbird/). The theatre is particularly proud of their Songs of Life engagements, especially for the John F. Kennedy Center for the Performing Arts Millennium Stage series. Pat Melody, Artistic

Director, is responsible for the excellent productions. The Thunderbird Theatre won the 2002 prestigious Will Sampson Memorial Award from the First Americans in the Arts for their long-term contributions to American Indian arts and communities.

The Songs of Life performance by the Thunderbird Theatre appeals to all ages. It is a collection of stories about animals with many of them featuring the trickster, coyote. Many stories have a moral and others have an explanation about nature. Performances don't have to be limited to a stage. They can be held outside or in a large room because only minor props are involved. Talented student dancers and a drummer wearing colorful, traditional clothes involve the audience, especially children. Performances are usually an hour long and the stories presented vary.

Environmental

Most Indian nations share a traditional concern for future generations. Some of them express this concern in terms of the seventh generation. Decisions are made relative to the welfare and well-being of the seventh generation to come (Trosper 1999). Expression of this concern by tribal governments about their land holdings matches worldwide concerns about nonrenewable resources and the limited carrying capacity of Earth. Many tribal colleges have educational programs related to aspects of preserving the environment for future generations. Haskell Indian Nations University offers a bachelor's degree in environmental science. A Haskell student and member of the Caddo Nation, James Curtin, spoke to high school classes in the Fort Polk area about a summer research project using GIS that he had done at ERDC-CERL related to Fort Polk forest management. He shared the podium with a Caddo tribal elder and former tribal chairman, the late Vernon Hunter, who saw advantages in using GIS to manage tribal resources. James Curtin's research demonstrated current contributions being made by Native Americans for the benefit of all. Tribal elders express respect for nature and can provide guidance for change that conforms to tradition and supports community and national well-being.

4 Celebration Day

Flags

Tribes have their own flags (Healey and Orenski 2003). Fort Polk has invited tribes with a related interest to Louisiana to have their flag flown on the installation during November. A circle of holders for flag poles have been set up in a prominent location on base for this purpose. The circular arrangement is important because of the Indian belief of continuity and equality. The first year five tribal flags were flown. In 2002 ten flags were flown. Fort Polk has erected a series of 16 permanent flag poles for future use.

On the celebration day or powwow, the Choctaw Color Guard (Figure 6) has lead a parade from the Warrior Brigade Gym to the flag pole site. After the United States flag has been raised, a tribal representative, usually a veteran, from each tribe raises the flag of the tribe. If no tribal representative is present, a member of the Choctaw Color Guard assumes the honor. This ceremony is one of the highlights of the month. The Choctaw Color Guard does an impressive job and it is a solemn occasion for everyone present from young children to tribal elders—some of them in wheel chairs. The bond of patriotism is evident, regardless of racial identity.

One lesson learned in the flag-raising ceremony is that some tribal flags lack grommets for passing the rope through. Consequently, a couple of flags had to be modified for the next year. Some tribes leave a flag at Fort Polk for next year's ceremony and some bring their flag each year.



Figure 6. Choctaw Color Guard.

Powwow

The term powwow derives from a Narragansett Algonquian word *pauau* initially meaning a gathering of medicine men for a curing ceremony but gradually coming to mean a gathering of people to celebrate an important event. Powwows have become important in contemporary Indian life as a unifying force. Some of the powwow elements that unify are spirituality of the practice, role of the emcee, music, and dance (Champagne 1999). Powwows are usually hosted by a single tribe, but attended by members of several or more tribes. The Caddo tribe of Oklahoma hosts the event at Fort Polk.

The United States government has recognized over 500 tribes. Members of federally recognized tribes have legal advantages that members of nonrecognized tribes do not have. However, at powwows members of nonrecognized tribes can assert their Indian identities. Contemporary powwows encompass urban Indians and tribal peoples into a pan-Indian culture and community. A powwow can incorporate a mixture of tradition, sacredness, social community, identity, and change (Mattern 1999).



Figure 7. Flag-raising ceremony under the direction of the Choctaw Color Guard.



Figure 8. Dance following grand entry to honor United States flag.



Figure 9. Thunderbird Theatre performance of “Songs of Life.”



Figure 10. Coyote and Sister Fox perform at Warrior Brigade gymnasium.

Indian dancing at a powwow can be either religious or social or both at the same time. It is restrained, with the dancers staying close to the earth, for practical as well as philosophical reasons. Dancers usually take small steps because of space, number of participants, or need to conserve their strength (Heth 1992).

In many communities powwows are small and simple with a group of local people gathering to celebrate a family event. What all powwows have in common is the notion of honoring a person or group of people. Powwows also serve to project a better Indian image to outsiders (Harmon 1998).

Stereotypes of Indians prevent other Americans from seeing Indians as real individuals who live in the same contemporary world they do. Many things that non-Indians do are based on the concept that the dominant white culture understands how to honor and commemorate American Indians better than they do themselves (Spindel 2000). Having a powwow during National American Indian Heritage Month honors the Indian way.

Emcee

An emcee is critical to the success of a powwow because of his/her knowledge of correct etiquette. The emcee knows what the order of events should be and how to inform participants and observers of the significance of the events. Most important, the emcee is the recognized enforcer of tribal and Indian customs. Emcees that are well recognized and highly regarded in Indian country have full schedules and are difficult to engage. It took several years of perseverance, but Stratford Williams (Caddo/Wichita) finally was enlisted for the 2002 celebration at Fort Polk. He has become a highly valued source of information and ideas for a successful powwow.

Late in the afternoon of the 2002 powwow, Brigadier General Jason K. Kamiya, Commander at Fort Polk, came directly from the field with camouflage paint on his face. Stratford immediately announced a dance in his honor and all spectators were instructed to stand. Several of the Caddo traditionally dressed women went over to the General and asked him to dance (Figure 4). To say his appearance and participation was the highlight of the celebration is an understatement. The powwow ended in a buzz of excitement; participants related the experience when they returned home, and the memory lives.



Figure 11. General Jason K. Kamiya dancing with Caddo women.

Booths

Participating tribes are invited to have booths for celebration day. Sign up assures space for displays plus electrical outlets for food booths. Food booths usually feature Indian tacos and fry bread. Some craft and food booths serve as fund raisers for a student group or cultural club.

A variety of craft booths displayed cultural treasures along with items to sell. Basket weavers from the Chitimacha Nation demonstrated their skill and took orders. The Caddo Culture Club had a display with items to sell as well as a food booth. Some booths were strictly for display and information. Each year the number of booths increases and the amount of profit per booth appears to increase too. At least two food booths and about a dozen other booths can be expected.

5 Funding

Background

In “How to Organize an Ethnic Observance,” Fort Belvoir succinctly discusses proper funding as an essential element in the success or failure of an ethnic observance. They review ethnic observances for scope and costs before submission of the annual budget proposal. Factors considered in budget calculations include degree of local interest, command emphasis, overall installation budget history, and potential costs of the observance (Fort Belvoir internet site 2003). Consequently, a budget is prepared for each ethnic observance and varies from observance to observance because of the factors. Approximated costs in a budget may cover guest speakers, publicity, education programs, literature, and any other related miscellaneous expenses. McGuire Air Force Base, New Jersey, has prepared an excellent instruction to follow when preparing for a celebration. Appendix H contains Chapter 3 of Instruction 36-2706.

Funding Decisions

Funding of cultural awareness programs has been the subject of several legal cases and a change in the General Accounting Office’s (GAO) position. Early decisions (58 Comptroller General 202, 1979; B-19443, July 18, 1979; and B-199387, August 22, 1980) concluded that appropriated funds could not be used to procure entertainment. This position changed in 1981 when GAO reconsidered its position in a case involving payments for a performance by an African dance troupe and lunches for guest speakers at a ceremony observing National Black History Month. The decision stated:

[W]e now take the view that we will consider a live artistic performance as an authorized part of an agency’s EEO effort if, as in this case, it is part of a formal program determined by the agency to be intended to advance EEO objectives, and consists of a number of different types of presentations designed to promote EEO training objectives of making the audience aware the culture or ethnic history being celebrated (60 Comp. Gen. 303, 1981).

Lunches can be paid for guest speakers if they are away from their homes or regular places of business (5 United States Code 5703).

However, appropriated funds may not be used to serve meals or refreshments or purchase commercial insurance on art objects. Small “samples” of ethnic foods prepared and served during a formal ethnic awareness program as part of the agency’s equal employment opportunity program are allowed (60 Comp. Gen. 303, B-199387).

Budget

With the regional organization of installations, an installation would prepare a budget for celebrating National American Indian Heritage Month and submit it to their Installation Management Agency (IMA). Funding calculations would be based on degree of local interest, command emphasis, overall installation budget history, and potential costs of a particular year’s observance. Fort Polk has a budget history reflecting an annual celebration important both to the Caddo Nation of Oklahoma who once used the lands in the Fort Polk area and to nearby tribes in Louisiana and adjoining states. Educational emphasis of Fort Polk events are a benefit to Vernon Parish schools that include children of military and civilian personnel, plus more than 100 Native American students. Special celebration events of NAIHM have strengthened the relationship between Fort Polk and the Caddo Nation, thus enhancing the consultation process and further justifying their budget request to their IMA.

6 Summary

Celebrating National American Indian Heritage Month should be a shared experience that educates, increases cultural appreciation, builds positive relationships, and honors both Indian veterans and current enlistees. Key to a successful annual event is involvement and participation of Native Americans with ties to the installation's geographic area. Information on Indian tribe(s) to be contacted may be obtained from the installation's Cultural Resources Manager.

Ideally, tribe(s) contacted will be enthusiastic about planning and participating in a November event. Tribal government officials can assist in providing contacts among their membership who are veterans or who have information, special talents, and artistic skills. This pool of information, talent and skills will broaden over the years as more tribal members become involved.

Having tribal elders, veterans, artists, educators, historians, storytellers, drummers, singers, and dancers show aspects of their culture or tell about personal experiences that they wish to share is critical to building cooperative relationships. They know best what should be shared about their culture.

Indian military veterans are esteemed by their tribes and duly honored when they return from service. Honoring them honors the tribe. More importantly, these veterans have military experiences of historical importance that are of interest to today's military personnel. Joint celebration of Native American Indian Heritage Month can be a mutual patriotic experience, as well as an enjoyable celebration.

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Appendix A: Public Law 101-343

NATIONAL AMERICAN INDIAN HERITAGE MONTH—PROCLAMATION

Joint Resolution designating the month of November 1990 as "National American Indian Heritage Month".

Whereas American Indians were the original inhabitants of the lands that now constitute the United States of America;
Whereas American Indians have made an essential and unique contribution to our Nation, not the least of which is the contribution of most of the land which now comprises these United States;
Whereas American Indians have made essential contributions to the world, including prehistoric cultivation and harvesting of corn and sweet potatoes;
Whereas the people of the United States should be reminded of the assistance given to the early European visitors to North America by the ancestors of today's American Indians, including knowledge and training provided to the pilgrims in survival, hunting, and cultivation, and fertilization of indigenous crops;
Whereas the people and Government of the United States should be reminded of the assistance given to this country's Founding Fathers by the ancestors of today's American Indians, including the support the original inhabitants provided to George Washington and his troops during the winter of 1777-1778, which they spent in Valley Forge;
Whereas the people and Government of the United States should be reminded that certain concepts such as freedom of speech, the separation of powers in government, and the balance of power within government, all of which were found in the political systems of various American Indian nations, influenced the formulation of the Government of the United States of America;
Whereas the Members of the Senate and House of Representatives believe that a resolution and proclamation of the nature requested in this resolution can encourage activities which provide positive benefits of enhanced self-esteem, pride, and self-awareness to young American Indians;
Whereas the approaching 500th anniversary of the arrival of Christopher Columbus to the Western Hemisphere provides an opportunity for the people of the United States to consider and reflect on our Nation's current relationship with our American Indians; and
Whereas the month of November concludes the traditional harvest season of American Indians and was generally a time of celebration and giving thanks: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the month of November 1990 is designated as "National American Indian Heritage Month", and the President is authorized and requested to issue a proclamation calling upon Federal, State, and local governments, interested groups and organizations, and the people of the United States to observe the month with appropriate programs, ceremonies, and activities.

Approved August 3, 1990.

Appendix B: Proclamation

November 1, 2002

National American Indian Heritage Month, 2002

By the President of the United States of America

A Proclamation

During American Indian Heritage Month, we celebrate the rich cultural traditions and proud ancestry of American Indians and Alaska Natives, and we recognize the vital contributions these groups have made to the strength and diversity of our society.

American Indians and Alaska Natives have played a central role in our history. In 1805 and 1806, Sakajawea, a Shoshone Indian woman, helped guide Lewis and Clark on their historic expedition to explore the uncharted West. This remarkable journey, known as the "Voyage of Discovery," would not have been possible without her efforts, and today she remains a proud symbol of American Indian courage and strength.

We are also grateful to the Navajo Codetalkers for their service during World War II. Participating in every assault the U.S. Marines conducted in the Pacific from 1942-1945, the Navajo Codetalkers relayed secret messages that helped our Nation and the allies secure victory. The Congress recognized these heroes by authorizing the President to award them Congressional Gold Medals, which I was honored to present last year. These examples of our true American spirit reflect our shared history and serve as reminders of the unique heritage of American Indians and Alaska Natives. Upon its completion on the National Mall, the Smithsonian Institution's National Museum of the American Indian will help educate all Americans about the lives, contributions, and culture of our Native peoples.

Education is essential to the future success of tribal communities. We will work together to ensure that our Indian education programs offer high-quality instruction and job training that contribute to the vitality of our Native American communities. We will also work to maintain the legacy of American Indians and Alaska Natives by preserving irreplaceable languages and cultural traditions.

To enhance our efforts to help Indian nations be self-governing, self-supporting, and self-reliant, my Administration will continue to honor tribal sovereignty by working on a government-to-government basis with American Indians and Alaska Natives. We will honor the rights of Indian tribes and work to protect and enhance tribal resources.

My Administration is working to increase employment and expand economic opportunities for all Native Americans. Several Federal agencies recently participated in the National Summit on Emerging Tribal Economies to help us accomplish this goal. In order to build upon this effort, my Administration will work to promote cooperation and coordination among Federal agencies for the purpose of fostering greater economic development of tribal communities. By working together on important economic initiatives, we will strengthen America by building a future of hope and promise for all Native Americans.

NOW, THEREFORE, I, GEORGE W. BUSH, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim November 2002 as National American Indian Heritage Month. I call upon all Americans to commemorate this month with appropriate programs and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this first day of November, in the year of our Lord two thousand two, and of the Independence of the United States of America the two hundred and twenty-seventh.

GEORGE W. BUSH

Appendix C: Army Command Policy

Excerpt from Army Regulation 600-20, *Army Command Policy*, Table 6-1 and paragraph 6-18.

Table 6-1
Special commemorations/ethnic observances timetable
Month: January Dates: 3d Monday Observance: Martin Luther King, Jr., Birthday Authority/comment: Public Law 98-144, Nov. 83 (Federal holiday)
Month: February Dates: 1-28/29 Observance: African-American/Black History Month Authority/comment: First Presidential Proclamation, Feb. 76
Month: March Dates: 1-31 Observance: Women's History Month Authority/comment: Public Law 100-9, Mar 87
Month: April/May Dates: Sunday to Sunday for Week Incorporating Yom Hashoah Observance: "Days of Remembrance" for Victims of the Holocaust Authority/comment: Public Law 96-388, Oct. 80
Month: May Dates: 1-31 Observance: Asian Pacific Heritage Month Authority/comment: First Presidential Proclamation, May 91
Month: August Dates: 26 Observance: Women's Equality Day Authority/comment: First Presidential Proclamation, Aug. 73
Month: September/October Dates: 15 Sep. - 15 Oct. Observance: National Hispanic Heritage Month Authority/comment: Public Law 100-402, Aug. 88
Month: November Dates: 1-30 Observance: National Native American Indian Heritage Month Authority/comment: Public Law 102-188, Mar 92

6–18. Equal opportunity special/ethnic observances

Equal opportunity special/ethnic observances are conducted to enhance cross-cultural awareness among all soldiers, civilian employees and their families. These observances recognize the achievements and contributions made by members of specific racial, ethnic, or gender groups in our society. The observances should also promote understanding, teamwork, harmony, pride and esprit among all groups, not just within the specific group being honored.

a. HQDA, ODSC, G-1 possesses general staff responsibility for establishing policy and identifying the time period for each observance.

b. MACOM and installation commanders will-

(1) Develop, plan and conduct observances during the designated time frame as outlined in Table 6-1 or as otherwise directed by HQDA.

(2) Program necessary funding to conduct annual observance activities within the EO program budget.

(3) Encourage all members of the military community to contribute to and participate in the planning, implementation and conduct of the observance activities.

(4) Involve members of the staff elements and subordinate units in the development and conduct of observance functions.

(5) Select and announce an appropriate theme for the observance, consistent with the spirit of the event and the needs of the local community. National or DoD themes are often published which may be used to augment the activities.

c. EO Program management or education and training funds may be spent on activities and publications which are intended to promote cross-cultural harmony and awareness. Examples of permissible expenditures include guest speakers, artistic or cultural activities, food exhibits or samples (samples are not intended as meals or refreshments). Additionally, funds may be allocated to commercial entertainment as part of an educational awareness program. Commanders will ensure that projected events amplify the contributions made to the Army and to society by the featured ethnic, gender or racial group.

d. Commanders will publicize the cultural/ethnic event in post newspapers and bulletins to provide widest dissemination possible.

e. Commanders will form a standing committee to plan cultural observances. Members of the committee may include the EOA, Morale, Welfare and Recreation (MWR) officer, Public Affairs Officer (PAO), club managers, unit chaplains, DoD dependent

school representatives, resource management personnel, and other individuals as necessary.

f. Commanders will encourage maximum use of recreational facilities to include the post library, recreation center, theater, etc. for use during observation of the special events. Suggested activities include the following:

(1) Special displays in libraries

(2) Expositions and displays of arts and crafts

(3) Special music or drama programs

(4) Programs featuring historical achievements and contributions by various ethnic groups to government, education, industry, religion, music and theater

(5) Speeches from local chain of command and DoD civilians

g. Activities will be designated and scheduled to allow for maximum attendance by all soldiers and civilians within the command. Commanders will establish a policy that ensures that all personnel desiring to participate in these observances are given a reasonable opportunity to do so.

h. A consolidated annual observance recognizing members of all racial/ethnic/gender groups may be conducted in addition to (but will not be used in place of) the observances listed in table 6-1.

Appendix D: DoD American Indian and Alaska Native Policy

Department of Defense

American Indian and Alaska Native Policy

October 20, 1998

PREAMBLE

These principles establish the Department of Defense's (DoD) American Indian and Alaska Native Policy for interacting and working with federally-recognized American Indian and Alaska Native governments (hereinafter referred to as "tribes"¹). These principles are based on tribal input, federal policy, treaties, and other federal statutes. The DoD policy supports tribal self-governance and government-to-government relations between the federal government and tribes. Although these principles are intended to provide general guidance to DoD Components on issues affecting tribes², DoD personnel must consider the unique qualities of individual tribes when applying these principles, particularly at the installation level. These principles recognize the importance of increasing understanding and addressing tribal concerns, past, present, and future. These concerns should be addressed prior to reaching decisions on matters that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands.³

I. TRUST RESPONSIBILITIES

DoD will meet its responsibilities to tribes. These responsibilities are derived from:

- Federal trust doctrine (i.e., the trust obligation of the United States government to the tribes);
- Treaties, Executive Orders, Agreements, Statutes, and other legal obligations between the United States government and tribes, to include:
 1. Federal statutes (e.g., Native American Graves Protection and Repatriation Act, American Indian Religious Freedom Act, National Environmental Policy Act, National Historic Preservation Act, Alaska National Interest Lands Con-

servation Act, Alaskan Native Claims Settlement Act, and Archeological Resources Protection Act); and

2. Other federal policies (e.g., Executive Order 12898, "Environmental Justice"; Executive Order 13007, "Indian Sacred Sites"; Executive Order 13021 "Tribal Colleges and Universities"; "Executive Memorandum: Government to Government Relations with Native American Tribal Governments," dated 29 April 1994; and Executive Order 13084, "Consultation and Coordination with Indian Tribal Governments").

DoD will annually review the status of relations with tribes to ensure that DoD is:

- Fulfilling its federal responsibilities; and
- Addressing tribal concerns related to protected tribal resources, tribal rights, or Indian lands.

II. GOVERNMENT TO GOVERNMENT RELATIONS

Build stable and enduring relationships with tribes by:

- Communicating with tribes on a government-to-government basis in recognition of their sovereignty;
- Requiring meaningful communication addressing tribal concerns between tribes and military installations at both the tribal leadership-to-installation commander and the tribal staff-to-installation staff levels;
- Establishing a senior level tribal liaison in the Office of the Secretary of Defense and other appropriate points of contact within DoD to ensure that tribal inquiries are channeled to appropriate officials within DoD and responded to in a timely manner;
- Providing, to the extent permitted by DoD authorities and procedures, information concerning opportunities available to tribes necessary to enable tribes to take advantage of opportunities under established DoD authority to: 1) compete for contracts, subcontracts, and grants, and participate in cooperative agreements; 2) benefit from education and training; 3) obtain employment; and 4) obtain surplus equipment and property;
- Assessing, through consultation, the effect of proposed DoD actions that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands before decisions are made;
- Taking appropriate steps to remove any procedural or regulatory impediments to DoD working directly and effectively with tribes on activities that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands; and
- Working with other federal agencies, in consultation with tribes, to minimize duplicative requests for information from tribes.

III. CONSULTATION

Fully integrate (down to staff officers at the installation level) the principle and practice of meaningful consultation and communication with tribes by:

- Recognizing that there exists a unique and distinctive political relationship between the United States and the tribes that mandates that, whenever DoD actions may

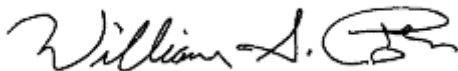
have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands, DoD must provide affected tribes an opportunity to participate in the decision-making process that will ensure these tribal interests are given due consideration in a manner consistent with tribal sovereign authority;

- Consulting consistent with government-to-government relations and in accordance with protocols mutually agreed to by the particular tribe and DoD, including necessary dispute resolution processes;
- Providing timely notice to, and consulting with, tribal governments prior to taking any actions that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands;
- Consulting and negotiating in good faith throughout the decision-making process; and
- Developing and maintaining effective communication, coordination, and cooperation with tribes, especially at the tribal leadership-to-installation commander level and the tribal staff-to-installation staff levels.

IV. NATURAL AND CULTURAL RESOURCES PROTECTION

Recognize and respect the significance tribes ascribe to certain natural resources and properties of traditional or customary religious or cultural importance by:

- Undertaking DoD actions and managing DoD lands consistent with the conservation of protected tribal resources and in recognition of Indian treaty rights to fish, hunt, and gather resources at both on- and off-reservation locations;
- Enhancing, to the extent permitted by law, tribal capabilities to effectively protect and manage natural and cultural tribal trust resources whenever DoD acts to carry out a program that may have the potential to significantly affect those tribal trust resources;
- Accommodating, to the extent practicable and consistent with military training, security, and readiness requirements, tribal member access to sacred and off-reservation treaty fishing, hunting, and gathering sites located on military installations; and
- Developing tribal specific protocols to protect, to the maximum extent practicable and consistent with the Freedom of Information Act, Privacy Act, National Historic Preservation Act, and Archeological Resources Protection Act, tribal information regarding protected tribal resources that has been disclosed to, or collected by, the DoD.



William S. Cohen
Secretary of Defense

1. *As defined by most current Department of Interior/Bureau of Indian Affairs list of tribal entities published in Federal Register pursuant to Section 104 of the Federally Recognized Indian Tribe List Act.*

2. *This policy is not intended to, and does not, grant, expand, create, or diminish any legally enforceable rights, benefits, or trust responsibilities, substantive or procedural, not otherwise granted or created under existing law. Nor shall this policy be construed to alter, amend, repeal, interpret, or modify tribal sovereignty, any treaty rights, or other rights of any Indian tribes, or to preempt, modify, or limit the exercise of any such rights.*

3. *Definition of Key Terms:*

- ***Protected Tribal Resources:*** *Those natural resources and properties of traditional or customary religious or cultural importance, either on or off Indian lands, retained by, or reserved by or for, Indian tribes through treaties, statutes, judicial decisions, or executive orders, including tribal trust resources.*
- ***Tribal Rights:*** *Those rights legally accruing to a tribe or tribes by virtue of inherent sovereign authority, unextinguished aboriginal title, treaty, statute, judicial decisions, executive order or agreement, and that give rise to legally enforceable remedies.*
- ***Indian Lands:*** *Any lands title to which is either: 1) held in trust by the United States for the benefit of any Indian tribe or individual; or 2) held by any Indian tribe or individual subject to restrictions by the United States against alienation.*

Appendix E: Annotated DoD American Indian and Alaska Native Policy

Department of Defense American Indian and Alaska Native Policy

PREAMBLE

These principles establish the Department of Defense's (DoD) American Indian and Alaska Native Policy for interacting and working with federally-recognized American Indian and Alaska Native governments (hereinafter referred to as "tribes")^(a). These principles are based on tribal input, federal policy, treaties, and federal statutes. The DoD policy supports tribal self-governance and government-to-government relations between the federal government and tribes. Although these principles are intended to provide general guidance to DoD Components on issues affecting tribes^(b), DoD personnel must consider the unique qualities of individual tribes when applying these principles, particularly at the installation level. These principles recognize the importance of increasing understanding and addressing tribal concerns, past, present, and future. These concerns should be addressed prior to reaching decisions on matters that may have the potential to significantly affect (c&d) protected tribal resources, tribal rights, or Indian lands^(c).

¹ As defined by most current Department of Interior/Bureau of Indian Affairs list of tribal entities published in Federal Register pursuant to Section 104 of the Federally Recognized Indian Tribe List Act.

² This policy is not intended to, and does not, grant, expand, create, or diminish any legally enforceable rights, benefits, or trust responsibilities, substantive or procedural, not otherwise granted or created under existing law. Nor shall this policy be construed to alter, amend, repeal, interpret, or modify tribal sovereignty, any treaty rights, or other rights of any Indian tribes, or to preempt, modify, or limit the exercise of any such rights.

³ Definition of Key Terms:

- **Protected Tribal Resources:** Those natural resources and properties of traditional or customary religious or cultural importance, either on or off Indian lands, retained by, or reserved by or for, Indian tribes through treaties, statutes, judicial decisions, or executive orders, including tribal trust resources.
- **Tribal Rights:** Those rights legally accruing to a tribe or tribes by virtue of inherent sovereign authority, unextinguished aboriginal title, treaty, statute, judicial decisions, executive order or agreement, and that give rise to legally enforceable remedies.
- **Indian Lands (f):** Any lands title to which is either: 1) held in trust by the United States for the benefit of any Indian tribe or individual; or 2) held by any Indian tribe or individual subject to restrictions by the United States against alienation.

(a) This policy governs Department interactions with federally recognized tribes only; it does not govern interaction with unrecognized tribes, state-recognized tribes, Alaska Native village or regional corporations, or Native Hawaiians. [In Alaska, as a practical matter, the Department may need to discuss proposed actions with Alaska Native village or regional corporations simply because these corporate entities own and manage much of the land in Alaska. In such cases, the relationship between the Department and the corporate entity is a business relationship between the government and a private party, not a government-to-government relationship.]

(b) This policy neither enlarges nor diminishes the Department's legal obligations with respect to federally recognized tribes, nor does the policy provide an independent cause of action upon which the Department may be sued.

(c) The phrase "may have the potential to significantly affect," which appears throughout the policy, establishes the general threshold or "trigger" for consultation to be used unless a statute or other legal obligation specifically establishes a lower threshold for consultation. It is expected that DoD personnel will informally contact interested tribes whenever there is any real possibility that tribal interests may be affected by proposed DoD actions, but that continued, more formal consultation will be necessary only when it appears, from initial discussions with a tribe, that tribal interests will be significantly affected by the proposed action. In other words, the policy anticipates a two-step process designed first, to overcome the fact that, as non-Indians, we may not always recognize the effect our actions may have on tribal interests unless we ask; and second, to permit DoD to proceed without the need for further consultation unless potentially significant consequences are identified during this initial discussion. [Note: The word "significantly" is used in this policy in its ordinary dictionary sense; i.e., as a synonym for "material" or "important." It should not be interpreted in the NEPA or Council on Environmental Quality NEPA Regulations sense, as that would set a higher threshold for consultation than is intended.]

(d) There is no obligation to consult with tribes in advance of a proposal that "may have the potential to significantly affect" tribal interests. In other words, the obligation to consult with tribes under this policy is event- or proposal-driven. Nonetheless, as a matter of discretion, general consultation may be desirable where an installation expects to have frequent interaction with a tribe and wishes to establish a stand-by protocol for consultation absent the pressures associated with a particular proposal.

(e) The phrase "protected tribal resources, tribal rights, or Indian lands," which appears throughout the policy, works in conjunction with the "may have the potential to significantly affect" trigger to determine when DoD must consult with tribes. Generally speaking, DoD must consult with tribes only when its proposed actions may have the potential to significantly affect Indian lands, treaty rights, or other tribal interests protected by statute, regulation, or executive order. [Note: Some statutes may establish a lower threshold for consultation than the default threshold established in this policy (see, e.g., 16 U.S.C. 470a(d)(6)(B)); in such cases, the Department must consult with tribes in accordance with the statutory requirements.] [Note also, that individual rural residents of Alaska, including both Natives and non-Natives, generally have a right to engage in nonwasteful subsistence uses of fish, wildlife, and other wild, renewable resources on public lands in Alaska. While this right is not a *tribal* right *per se*, installations nonetheless may find it both convenient and beneficial to consult with the appropriate Alaska Native entity whenever a proposed DoD action may have the potential to adversely affect the subsistence activities of several members of the same village or tribe.]

(f) With respect to Alaska, the term "Indian Lands" does not include lands held by Alaska Native Corporations or lands conveyed in fee to an Indian Reorganization Act entity or traditional village council; the term may include village-owned townsite lands (depending on the particular status of the village itself and upon a fact-specific inquiry into whether the area at issue qualifies as a dependent Indian community), and individual Native townsite lots and Native allotments (so long as these properties remain in either restricted fee or trust allotment form).

II. GOVERNMENT TO GOVERNMENT RELATIONS

Build stable and enduring relationships with tribes by:

- Communicating with tribes on a government-to-government basis (h) in recognition of their sovereignty;
- Requiring meaningful communication addressing tribal concerns between tribes and military installations at both the tribal leadership-to-installation commander and the tribal staff-to-installation staff levels (i);
- Establishing a senior level tribal liaison in the Office of the Secretary of Defense (j) and other appropriate points of contact within DoD to ensure that tribal inquiries are channeled to appropriate officials within DoD and responded to in a timely manner;
- Providing, to the extent permitted by DoD authorities and procedures, information concerning opportunities available to tribes to: 1) compete for contracts, subcontracts, and grants, and participate in cooperative agreements; 2) benefit from education and training; 3) obtain employment; and 4) obtain surplus equipment and property;
- Assessing, through consultation, the effect of proposed DoD actions that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands before decisions are made (k);
- Taking appropriate steps to remove any procedural or regulatory impediments to DoD working directly and effectively with tribes on activities that may have the potential to significantly affect protected tribal resources, tribal rights, and Indian lands; and
- Working with other federal agencies, in consultation with tribes, to minimize duplicative requests (l) for information from tribes.

(h) Indian tribes have been called "domestic dependent nations"--i.e., nations within a nation. As such, consultation with tribes on a "government-to-government basis" requires a high degree of formality (see attached sample framework for consultation). Unless--or until--a tribal-specific protocol for consultation has been developed, formal contact with a tribe should be made by the installation commander, and should be directed to the tribe's senior elected official, usually referred to as the tribal chair, governor, or president.

(i) Although communication with tribes on a government-to-government basis demands attention--at least initially--at a relatively senior level of command, the goal should be to develop mutually acceptable protocols or procedures that will allow most day-to-day liaison and work with interested tribes to be accomplished on a staff-to-staff basis. Senior commanders and tribal leaders should be kept apprised of this day-to-day interaction, but--once these protocols are in place--need act personally and directly only when requested to do so by the other party.

(j) Although the Deputy Under Secretary of Defense for Environmental Security will provide tribes with a senior-level liaison to ensure tribal inquiries are promptly addressed, DoD officials at all levels of command should strive to make it easier for tribes to receive timely answers to the questions they may have concerning DoD activities that may affect them. One way to accomplish this at the installation level could be to designate and announce a principal point-of-contact for the receipt of tribal inquiries.

(k) The single most important element of consultation is to initiate the dialogue with potentially affected tribes *before* decisions affecting tribal interests are made. Meaningful consultation demands that the information obtained from tribes be given particular, though not necessarily dispositive, consideration; this can happen only if tribal input is solicited early enough in the planning process that it may actually influence the decision to be made. Consultation is worth very little if decisions have already been made.

(l) Keep in mind that many tribes have relatively few enrolled members and only a limited staff to respond to your requests. This being the case, coordinate your requests for information with other federal agencies whenever doing so may reduce the administrative burden on the affected tribe.

III. CONSULTATION

Fully integrate (down to staff officers at the installation level) the principle and practice of meaningful consultation and communication with tribes by:

- Recognizing that there exists a unique and distinctive political relationship between the United States and the tribes that mandates that, whenever DoD actions may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands, DoD must provide affected tribes an opportunity to participate in the decision-making process that will ensure these tribal interests are given due consideration in a manner consistent with tribal sovereign authority (m);
- Consulting consistent with government-to-government relations and in accordance with protocols mutually agreed to (n) by the particular tribe and DoD, including necessary dispute resolution processes;
- Providing timely notice to, and consulting with, tribal governments prior to taking any actions that may have the potential to significantly affect protected tribal resources, tribal rights, or Indian lands;
- Consulting in good faith throughout the decision-making process (o); and
- Developing and maintaining effective communication, coordination, and cooperation with tribes, especially at the tribal leadership-to-installation commander level and the tribal staff-to-installation staff levels.

(m) What constitutes "due consideration...consistent with tribal sovereignty" depends, in part, on the underlying law that dictates that consultation take place. "Consultation" can vary from simple notice of a pending action to negotiation to obtain the tribe's formal consent to a proposed action (the absence of which may be enough to stop that action from proceeding). The attached table summarizes the specific legal obligations owed tribes under the trust doctrine and various statutes. In general, two principles should be kept in mind. One, tribes are not just another interested party; where tribal interests may be significantly affected, tribes must be regarded as separate from the general public for the purposes of consultation. Second, in most cases, consultation should include an invitation to potentially affected tribes to provide information to DoD concerning actions that may significantly affect tribal interests; that information should be given special consideration. In some instances, e.g., where Indian lands or treaty rights may be significantly and adversely affected, tribal rights may take precedence and dictate that DoD protect these rights to the fullest extent possible.

(n) There are over 570 federally recognized Indian tribes, each with its own distinctive cultural identity. Just as is true with foreign nations, a "one-size-fits-all" prescription for consultation with Indian tribes is neither appropriate nor possible. Instead, installations should expect to have to negotiate a mutually agreeable protocol with each separate tribe with which it must consult. While certain elements can be expected to be a part of any such protocol, installations should be mindful of the fact that tribes all have different ways of controlling property, harvesting natural resources, revering the environment, and even conducting consultations.

(o) Keep it in mind that the consultation trigger contemplates a two-step process. Consultation need continue throughout the decision-making process only for those proposals that have the potential to significantly affect tribal interests.

IV. NATURAL AND CULTURAL RESOURCES PROTECTION

Recognize and respect the significance tribes ascribe to certain natural resources and properties of traditional or customary religious or cultural importance by:

- Undertaking DoD actions and managing DoD lands consistent with the conservation of protected tribal resources and in recognition of Indian treaty rights to fish, hunt, and gather resources at both on- and off-reservation locations (p);
- Enhancing, to the extent permitted by law, tribal capabilities to effectively protect and manage natural and cultural tribal trust resources (q) whenever DoD acts to carry out a program that may have the potential to significantly affect those tribal trust resources;
- Accommodating, to the extent practicable and consistent with military training, security, and readiness requirements, tribal member access to sacred and off-reservation treaty fishing, hunting, and gathering sites located on military installations; and
- Developing tribal specific protocols to protect (r), to the maximum extent practicable and consistent with the Freedom of Information Act, Privacy Act, National Historic Preservation Act, and Archeological Resources Protection Act, tribal information regarding protected tribal resources that has been disclosed to, or collected by, the DoD.

(p) Fulfillment of the trust responsibility demands that federal agencies protect the lands and habitats that support the resources upon which the meaningful exercise of tribal hunting, fishing, and gathering rights depend. This includes actions on non-Indian-owned lands (including DoD installations) that may affect Indian lands or off-reservation treaty rights (such as reserved rights to hunt, fish, or gather on treaty-ceded lands or "usual and accustomed" grounds and stations). In addition, in Alaska, DoD must endeavor to protect the continued viability of all wild, renewable resources in order to minimize, to the extent possible, the adverse effects of its actions on rural residents who depend upon subsistence uses of such renewable resources.

(q) Where a proposed DoD action may have the potential to significantly affect tribal trust resources (i.e., Indian lands or treaty rights to certain resources) or DoD has been given express statutory authority (e.g., §8050 of the Department of Defense Appropriations Act of FY 1999), DoD may have limited authority to help develop and enhance the affected tribe's capacity to better manage these resources. This, however, is an area fraught with fiscal law pitfalls; consequently, installations are advised to consult with legal counsel before committing to expend appropriated funds for this purpose.

(r) Presently, legal authority to protect tribal information concerning sacred sites is very limited. Section 9 of the Archeological Resources Protection Act (16 U.S.C. § 470hh) and Section 304 of the National Historic Preservation Act (16 U.S.C. § 470w-3) may provide some protection from a request for such information, but may not be enough to guarantee confidentiality in the face of a Freedom of Information Act request for disclosure—especially the NHPA provision. A written consultation agreement with a tribe may be appropriate in some circumstances and permit an installation to withhold disclosure under FOIA Exemption 5, but even this tactic may prove to be ineffective. As a consequence, installations should be careful not overstate their ability to keep sensitive tribal information confidential.

Appendix F: Indian Consultant Contract

STATEMENT OF WORK

PLANNING EVENTS FOR FORT POLK NATIVE AMERICAN MONTH 2000

1. INTRODUCTION: November is the month at Army installations to honor Native Americans and increase awareness of their culture and contributions to the United States. Planning this event must insure that it is worthwhile and politically correct. An installation must be aware of the cultural traditions and history specific to Native Americans of the area of its locations. The Federal Register of 13 March 2000 lists five-hundred-fifty-six (556) federally recognized tribes and additional tribes are recognized at the state level. Federally recognized tribes have the status of sovereign nations and related expectations when dealing with federal agencies.

Fort Polk is located on lands that were part of the homeland of the Caddo Nation that comprised parts of Louisiana, Texas, Arkansas, and Oklahoma. The Caddo Tribe is a federally recognized tribe and as a people they are dedicated to retention of their culture. Archeological surveys at Fort Polk suggest a gradual evolution of Woodland peoples into what is historically recognized as Caddo culture. The extensive original Caddo homelands have been ceded by treaty and the present day Caddo Tribe of approximately four-thousand (4,000) members is located in Oklahoma.

During the historic period of Spanish, French, English, and finally American presence in Louisiana, disease and other population pressures caused splintering and realignment of Native American communities. Even though the Caddo Nation of Oklahoma is the federally recognized entity for the area, other Native American groups remain in Louisiana and have ties to the Fort Polk area.

2. OBJECTIVE: The objective of the work to be performed under this purchase order is to plan special events for the first Native American Month of the new millennium involving the Caddo tribe and other Native American near the Fort Polk area.

3. MAJOR REQUIREMENTS: In order for the contractor to accomplish the work, it shall be necessary to complete the following:

a. Task 1. Research tribes and Native American groups related to Fort Polk area. Gather information on points of contact for these tribes and groups to prepare a context for ideas. Visit Fort Polk and discuss ideas for November events including possible participants.

b. Task 2. Contact possible participants and enlist their ideas and possible participation in November events.

c. Task 3. Report to Fort Polk on contacts with Caddo and other Native American tribal/group representatives. Submit draft of planned events and cost estimates for approval.

d. Task 4. Transmit final plans for events to all Native Americans previously contacted and arrangements being made.

e. Task 5. Design flyer on Native American Month 2000 for distribution before and during events. Assist in final coordination of events.

f. Task 6. Based on tasks 2 and 3 above, take care of logistics for Native American culture club(s) that will take part in planned events and make certain all necessary arrangements are made to assure their participation.

g. Task 7. Design poster with Native American art, have three-hundred (300) copies of poster printed, provide Fort Polk with approximately two-hundred-fifty (250) copies, and distribute remaining posters to Native American contractors.

Appendix G: Creator's Statement on Bow and Arrows

Traditional Caddo Bow and Arrow Set

The bow and arrows are of traditional Caddo Indian style of the period early-1900's. This style was used by many Caddos who lived in the western Oklahoma area near Binger, OK, where the Caddo Indians were relocated in the 1800's. Archery items of this type are still being used into the modern era for hunting and recreation by Caddo men.

Description of the Bow

This bow, made of bois d'arc, is of the style called the American Indian Flat Bow. It has a length of 63 inches overall and measures 61 inches nock-to-nock. The grip is of buckskin. It was carved from one piece of wood.

Bois d'arc, French words for "wood of archery", was so named by the early French explorers who first came in contact with Caddo archers. The wood is famed for its ability to cast an arrow and some experts have asserted that the wood's great qualities may have been the basis for an extensive trade system with other Indians in the United States in the pre-European contact era. The wood has a commercial name of osage orange and has local names of horseapple or hedgeapple. The wood was used up until recent times for fence posts because of its great resistance to rotting and for its great toughness and strength. The bois d'arc tree was also used for hedges on American farms and was planted extensively in the southern U.S. during the dust bowl reconstruction era in tree shelterbelts.

The bow has a draw strength of 55 pounds when pulled to 28 inches arrow length. It is a very effective hunting weapon, able to bring down big game and all types of small game.

Arrows

Each of the arrows are 28 inches draw length and have wild turkey fletching.

Arrow 1. Dogwood shaft with flint point.

Arrow 2. Cedar shaft with iron point.

Arrow 3. Cedar shaft with iron point.

Arrow 4. Cedar shaft with flint point.

Arrow 5. River cane shaft with bone point.

Arrow 6. River cane shaft with spiral wound fletching. This arrow is used for hunting small game from a strong bow. The blunt tip delivers a stunning blow. The spiral wound feathers slow the arrow after a short fast flight and reduces the chance of it being lost in when hunting in forested areas.

Quiver

The quiver is made of deer buckskin. It is 28 inches long and has a river cane stiffener. An inner arrow holder with a strap attached is for pulling all the arrows out at once from the quiver and to protect the inner bottom portion of the quiver from sharp arrow points. The strap is adjustable for different size archers.

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Appendix H: Tips for Project Officers

MCGUIRE AIR FORCE BASE

INSTRUCTION 36-2706

22 FEBRUARY 2002

Chapter 3

TIPS FOR PROJECT OFFICERS

3.1. Procedural Philosophy: Compliance with the following guidelines should enhance operational effectiveness:

3.1.1. Plan Ahead: Appointed project officers should:

3.1.1.1. Review previous special observance after-action reports to determine possible funding and resources.

3.1.1.2. Solicit support from a wide range of base organizations. The Base Advisory Council system and chartered organizations (ethnic, cultural, women, religious, etc.) are logical focal points to recruit volunteers. In addition, the following agencies/groups should be contacted for assistance, as appropriate: Base Exchange; Services; Civilian Personnel Office (EEO/Federal Women's Program Coordinators); and Officer/Enlisted Spouses' Club.

3.1.1.3. Schedule and chair an organizational meeting to work out details for the program. Appoint program subcommittees and plan comprehensive program publicity and news coverage. Establish subsequent meeting places and dates with deadlines for progress reports on each activity.

3.1.1.4. Monitor committee activities and advise the wing commander and Military Equal Opportunity of developing plans.

3.1.1.5. Draft speeches, news articles, and letters for the wing commander, as appropriate. Ensure Military Equal Opportunity Office gets a copy.

3.1.1.6. Coordinate official military functions, using a Staff Summary Sheet through the wing commander; e.g., special retreat ceremonies/announcements and protocol requirements.

3.1.2. Organize for Action: Committees and assigned responsibilities are as follows:

3.1.2.1. Steering Committee: These individuals plan the entire observance, track progress, and cross-feed information (program innovations, achievements, problem solutions, and lessons learned). This committee is also the focal point for all budgeting requirements unless a finance subcommittee is appointed.

3.1.2.2. Program Subcommittees: These committees develop a schedule of planned activities; provide accompanying estimates; help secure local resources/facilities; obtain guest speakers, films and tape recordings; arrange for community exhibits and dis-

plays; duplicate program leaflets; and prepare draft invitations and thank you letters for the wing commander's signature. Please see paragraph 3.5. for additional guidance on program subcommittee responsibilities.

3.1.3. Evaluate: Evaluation should be a continuous process. When an unexpected problem arises, document it in a timely manner. Once the observance is over, evaluate the entire activity. Estimate the successes and shortcomings in each area and make recommendations to enhance effectiveness.

3.2. Civilian-Sponsored Events: Participation in civilian-sponsored events may be accomplished consistent with resource capability, operational commitments and applicable regulations. If off-base agencies (media/community relations) are contacted for support, liaison with Public Affairs (PA) should be maintained for coordination purposes.

3.3. Suggested Activities: Programming should not be limited to the following suggestions. Be innovative! Don't be reluctant to ask for additional ideas (strive for conglomerate involvement).

3.3.1. Articles in the AIRTIDES on the history and achievements of different ethnic/cultural groups.

3.3.2. Pictorial/static displays (Library, Base Exchange, Officer and Enlisted Clubs, etc.) These can be sponsored by local units or staff agencies.

3.3.3. Luncheons/banquets with guest speakers.

3.3.4. Military ceremonies, i.e., retreats, etc.

3.3.5. Theme contest (essay, art, photo, etc.)

3.3.6. Religious/memorial services (prayer breakfasts, gospel singing, mass, etc.)

3.3.7. Workshops/seminars.

3.3.8. Cultural/ethnic exhibits and demonstrations.

3.3.9. Traditional music, singing, and dancing (to include dancing groups).

3.3.10. Conduct readings, related to the special observance at the Child Development Centers.

3.3.11. Contact local community organizations, colleges, to coordinate events.

3.3.12. Fun Runs/Walks

3.3.13. Children Activities, i.e., food samplings, puppet shows, etc.

3.3.14. Family Day/picnic.

3.4. Planning Timetable: This is a suggested timetable for development and implementation of cultural/ethnic observance activities.

3.4.1. Four Months (Minimum) Before the Event:

3.4.1.1. The Wing Commander appoints a project officer.

3.4.1.2. Project officer should:

3.4.1.2.1. Solicit interest from/through the AIRTIDES, wing units, tenant organizations, staff agencies, etc.

3.4.1.2.2. Contact wing agencies that share special interest programs, i.e., Civilian Personnel, the Base Exchange, etc.

3.4.1.2.3. Contact the Military Equal Opportunity Office (305 AMW/ME, 4-2255) concerning the theme of the special observance, and to determine the availability of appropriated funds.

3.4.1.2.4. Publicize first meeting -- the AIRTIDES, 305 AMW/PAM (4-6856), McGuire Cable Network, 305 AMW/PA (4-3954).

3.4.1.2.5. Conduct first meeting -- explain purpose of meeting, brainstorm activities for consideration. Determine committees needed and appoint subcommittee chairpersons. All plans and publicity must be coordinated with the Project Officer.

3.4.1.2.6. Publicize next meeting and continue to solicit interest. Suggested interval between meetings is one week.

3.4.1.2.7. Conduct second meeting -- should be a general overview of the first meeting. Advise new volunteers of project operating procedures, and assign respective duties. Make committee appointments according to experience, etc.

3.4.1.2.8. Committees should begin to plan what activities will be conducted and develop a schedule. Coordinate with appropriate staff agencies involved with scheduled plans, i.e. Security Forces, Services Squadron, Base Exchange, Chapel, Civilian Personnel, Legal, Public Affairs, etc.

3.4.1.2.9. Make contingency plans for events being held outdoors.

3.4.1.2.10. Coordinate a Staff Summary Sheet on the proposed schedule of events through the following agencies: 1) 305 AMW/CC; 2) 305 SPTG/CC; 3) and Chief, Military Equal Opportunity.

3.4.1.2.11. Invitations (inquiries) to possible guest speakers should be made as early as possible. Contact Wing Protocol for assistance.

3.4.1.2.12. Start the publicity process for scheduled events.

3.4.2. Three Months Prior to the Event: (Project Officer)

3.4.2.1. Evaluate progress of respective committee projects. Increase meeting frequency, if needed.

3.4.2.2. Reserve necessary base facility, i.e., Officers' Club, Enlisted Club, Community Center, Chapel, Picnic Area, Theater, etc., for planned activities/events. Again, plan for possible inclement weather -- especially for outdoor activities/events. Depending on available funds, also consider off-base facilities.

3.4.2.3. Flyers should be made and sent for printing. All requests for copying will be coordinated through 305 AMW/ME prior to being sent out.

3.4.2.4. Coordinate with Public Affairs (PA) all media coverage, i.e., announcements and articles in base and local newspapers, radio and television stations, request for interviews, etc. Coordination with the Public Affairs Office (305 AMW/PA), on all aspects relating to release of information, is mandatory, regardless of prior knowledge of scheduled events.

3.4.2.5. Meeting frequency should increase.

3.4.2.6. Prepare progress reports -- keep commanders (305 AMW and 305 SPTG) and Chief, Military Equal Opportunity, informed.

3.4.3. Two Months Prior to the Event: (Project Officer)

3.4.3.1. Prepare an editorial for the 305 AMW Commander for inclusion in the AIRTIDES. This article should include relevant comments about the special observance. Also, include a schedule of planned events and a motivational pitch to enhance teamwork and support.

3.4.3.2. Arrange the display of posters/banners in prominent areas.

3.4.3.3. Continue publicity efforts.

3.4.3.4. Confirm all reservations, i.e., guest speaker invitation, guest speaker accommodations, facilities for various functions, concessions, etc.

3.4.3.5. Prepare progress reports -- keep commanders (305 AMW and 305 SPTG) and Chief, Military Equal Opportunity, informed.

3.4.4. One Month Prior to the Event: (Project Officer)

3.4.4.1. Confirm all arrangements and tie up any loose ends.

3.4.4.2. Continue publicity efforts, i.e., flyers distributed, arrangements to use marquees, etc.

3.4.4.3. Attend Wing Stand up, and brief the 305 AMW/CC on the activities planned.

3.4.4.4. Prepare final status report and brief commanders (305 AMW and 305 SPTG), along with Chief, Military Equal Opportunity.

3.4.5. After the Observance: (Project Officer)

3.4.5.1. Send letters/certificates of appreciation to commanders of committee members, sponsors of activities, and others who deserve special recognition.

3.4.5.2. The project officer, committee members, and Military Equal Opportunity should meet and evaluate the entire event. The purpose is to provide an after-action report to the wing commander. The report should include identified and potential problems, lessons learned, and suggestions to improve future events. A copy of this report must also be provided to Military Equal Opportunity.

3.5. Program Subcommittees and Responsibilities:

3.5.1. Planning Subcommittee Responsibilities:

3.5.1.1. Review results of "brainstorming" efforts.

3.5.1.2. Develop proposed agenda of events and activities, including estimated costs.

3.5.1.3. Identify potential guest speaker(s) and determine costs: honorarium, lodging, and transportation.

3.5.1.4. Coordinate estimated costs with finance committee.

3.5.1.5. Present proposed agenda and suggested guest speaker(s) (via Staff Summary Sheet) to the commander for approval, two months prior to the scheduled event.

3.5.1.6. Solicit feedback from committee members and prepare an after-action report for the project officer, outlining the final agenda, and problems encountered and lessons learned.

3.5.2. Finance Subcommittee Responsibilities:

3.5.2.1. Determine dollar amount available.

3.5.2.2. Review plan or schedule of events to determine areas requiring funding.

3.5.2.3. Verify funding needs with subcommittee chairpersons.

3.5.2.4. Develop an operating budget. Coordinate with the Budget Office (305 AMW/FMA) and the Military Equal Opportunity office to ensure Appropriated Funds can be used to fund proposed activities.

3.5.2.5. Discuss possible fund raising events for items MEO cannot fund.

3.5.2.6. Prepare finance forms as required.

3.5.2.7. Coordinate requirements with the Base Contracting Office, as required.

3.5.2.8. Verify timeliness of any contracts.

3.5.2.9. Allocate funds for expenses, not to exceed budget.

3.5.2.10. Prepare an after-action report for the project officer, itemizing all expenses, payments, problems encountered, and lessons learned, outlining the publicity program, problems encountered, and lessons learned.

3.5.3. Publicity Subcommittee Responsibilities:

3.5.3.1. Plan, develop, coordinate, and implement publicity programs to increase the awareness of the accomplishments and achievements of ethnic groups and to advertise planned activities.

3.5.3.2. Coordinate program with other committees and the wing Public Affairs Office.

3.5.3.3. Prepare articles for publication.

3.5.3.4. Coordinate suspense and publication dates with the base newspaper.

3.5.3.5. Determine photography requirements and schedule photographic support.

3.5.3.6. Review article and photography proofs prior to publication.

3.5.3.7. Monitor events for interesting after-events articles.

3.5.3.8. Utilize base marquees for recognizing/publicizing the event.

3.5.3.9. Submit calendar of events for the month to the McGuire All Administrator to be sent out one week prior to the beginning of that month.

3.5.3.9.1. Individual events will only be advertised once and no more than week prior to the event. Exceptions will be made for events with entry submissions deadlines or ticket sales that require more than a week's notice.

3.5.3.9.2. McGuire All submissions may not be as attachments and content must be less than 2MB.

3.5.3.9.3. Events sponsored by private organizations may not be sent out on McGuire All. For example, an event ad can say sponsored by the African-American Heritage Committee, but not by the AACAA, a private organization.

3.5.3.9.4. Prepare an after-action report for the project officer, outlining the publicity program, problems encountered, and lessons learned.

3.5.4. Luncheon/Banquet Subcommittee Responsibilities:

3.5.4.1. Coordinate dates and obtain reservation for luncheon/banquet with Officer's/Enlisted Club.

3.5.4.2. Coordinate with Protocol to ensure invitations are sent to the proper dignitaries on base/off base.

3.5.4.3. Solicit for a volunteer to be the Master/Mistress of Ceremonies for the luncheon/banquet.

3.5.4.4. Assist the Master/Mistress of Ceremonies in preparing a script for the luncheon/banquet. Ensure the script has been coordinated with MEO and the Protocol office prior to the date of the luncheon/banquet.

3.5.4.5. Coordinate ticket sales with committee members to ensure the widest dissemination of sales of tickets to the base populace.

3.5.4.6. Coordinate with finance committee to determine funds available.

3.5.4.7. Select menu, basing cost on food only. Ensure color coded cards are available to distinguish between the different meals.

3.5.4.8. Review seating arrangements with wing protocol.

3.5.4.9. Arrange entertainment for luncheon/banquet; cost to be paid by budgeted moneys.

3.5.4.10. Design and prepare centerpieces and place cards, if required.

3.5.4.11. Schedule public address system for date and time; pretest prior to activity.

3.5.4.12. Coordinate publicity efforts with publicity committee to ensure extensive publicity EARLY.

3.5.4.13. Monitor activity for potential problems and resolve as quickly as possible.

3.5.4.14. Keep the project officer informed on the status of the planning and implementation of the activity.

3.5.4.15. Prepare an after-action report for the project officer, outlining the programs presented, problems encountered and lessons learned.

3.5.5. Education Subcommittee Responsibilities:

3.5.5.1. Plan, develop, coordinate, and implement educational programs (i.e. workshops, seminars, fairs, etc) that give individuals the opportunity to gain knowledge, adopt attitudes, and develop skills; activities should be centered on those endeavors that acknowledge the historical and cultural accomplishments and achievements of the special observance.

3.5.5.2. Identify subject(s) to be presented.

3.5.5.3. Locate and reserve a suitable location for the presentation of the lesson/presentation.

3.5.5.4. Develop news releases in coordination with the Publicity Committee that generates interest in the presentation and/or speaker(s).

3.5.5.5. Coordinate estimated costs with the Finance Committee.

3.5.5.6. Present proposed outline of presentation to the wing commander for approval of overall subject.

3.5.5.7. Coordinate activities with the Protocol Committee.

3.5.5.8. Monitor educational programs to identify potential problems early and resolve as quickly as possible.

3.5.5.9. Prepare an after-action report for the project officer, outlining the education programs, problems encountered, lessons learned.

3.5.6. Protocol Subcommittee Responsibilities:

3.5.6.1. Solicit services of guest speaker(s).

3.5.6.2. Reserve quarters for guest speaker(s).

3.5.6.3. Arrange travel reservations, if required.

3.5.6.4. Coordinate and confirm travel dates and times with speaker(s).

3.5.6.5. Prepare a biography of the speaker(s) for the commander's information and to use in the base newspaper and luncheon/banquet programs.

3.5.6.6. Verify readiness of quarters prior to speaker(s) arrival.

3.5.6.7. Meet the speaker(s) at arrival point and escort to temporary quarters. Sign him/her in.

3.5.6.8. Contact the 305 AMW/CC secretary and schedule an appointment for the guest speaker to meet with the wing commander or designated representative.

- 3.5.6.9. Escort the speaker(s) to the commander's office and introduce him/her.
- 3.5.6.10. Present a tour of the installation to the speaker(s), if desired.
- 3.5.6.11. Escort speaker(s) to the event.
- 3.5.6.12. Introduce speaker(s) to dignitaries and others present at the event.
- 3.5.6.13. Take care of the speaker(s) personal needs or requests, if any.
- 3.5.6.14. Escort speaker(s) to departure point.
- 3.5.6.15. Prepare a letter of appreciation to the speaker(s) for the commander's signature and ensure timely forwarding of the letter.
- 3.5.6.16. Prepare an after-action report for the project officer, outlining the cost incurred/paid, problems encountered, and lessons learned.

